

# Atthika-kamma and Natthika-kamma

THE 1<sup>ST</sup> STEP TO OPEN THE DOOR OF NIBBĀNA

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# Agenda

## Introduction

Kamma as the creator

Natthika kamma

Atthika kamma

Conclusion

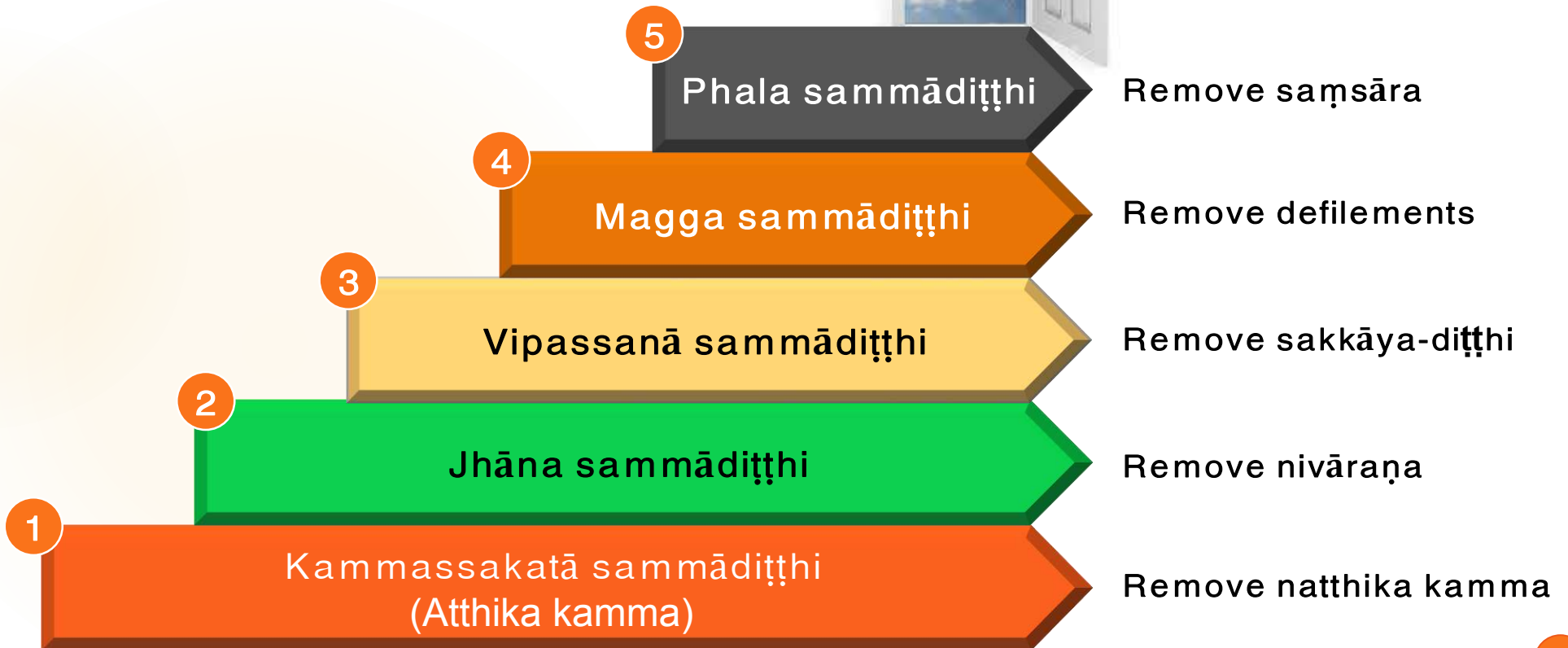
# To open the door of Nibbāna

“Pāturahosi māgadhesu  
pubbe;  
Dhammo asuddho samalehi  
cintito;  
Apāpuretaṃ amatassa  
dvāraṃ;  
Suṇantu dhammaṃ  
vimalenānubuddhaṃ.”

“Before the Buddha in  
Magadha region, there had  
appeared these impure  
dhamma (Asuddha) devised  
by impure minds. Please,  
open the door of Nibbāna,  
let them to listen the  
Dhamma that realized by  
the Buddha”.

(Mahāvaggapāḷi. 5)

# The 1<sup>st</sup> important step of the right view



# Definition Natthika kamma and Atthika kamma

## Reference

The first text dhammasaṅgaṇī atthakathā, based on Akusalakammapathakathā and Kusalakammapathakathā in Abhidhamma Piṭaka

na



attha



ika



Kamma

Natthi [na + atthi]  
no; not; not present

[asa(=bhuvi)+ta]  
Existing; to be

Refer to the person  
(taddhita suffix)

- Refer to kusala and akusala kamma
- The kamma classifies beings to be inferior and superior.

	Natthika	Atthika
The existing of kamma and its result.	Deny	Believe
PĀLI Definition	Asatīti attho, attho assa atthīti atthiko, <u>na</u> atthiiko natthiko. Karīyateti kammaṃ	Asatīti attho, attho assa atthīti atthiko. Karīyati kammaṃ.
Referring to	<u>Micchādittthi</u> (wrong view) in the ten Akusalakammapatha	<u>Sammādittthi</u> (right view) in in the ten kusalakammapatha or <u>dittthijukamma</u> in ten puññkiriya vatthu.

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Introduction

**Kamma as the creator**

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# Kamma and cetana

## Looks like similar but different

### Cetasika

#### Cetana <sup>2</sup>

<sup>1</sup> Sahajāta cetanā

<sup>2</sup> Nānakkhaṇika cetanā

**Kamma  
(action)**

Bodily

1. Bodily

Verbally

2. Verbally

Lobha, dosa, moha,  
alobha, adosa,  
amoha

3. Mentally

### References

“Cetanāhaṃ bhikkhave kammaṃ  
vadāmi, cetayitvā kammaṃ karoti  
kāyena vācāya manasā”

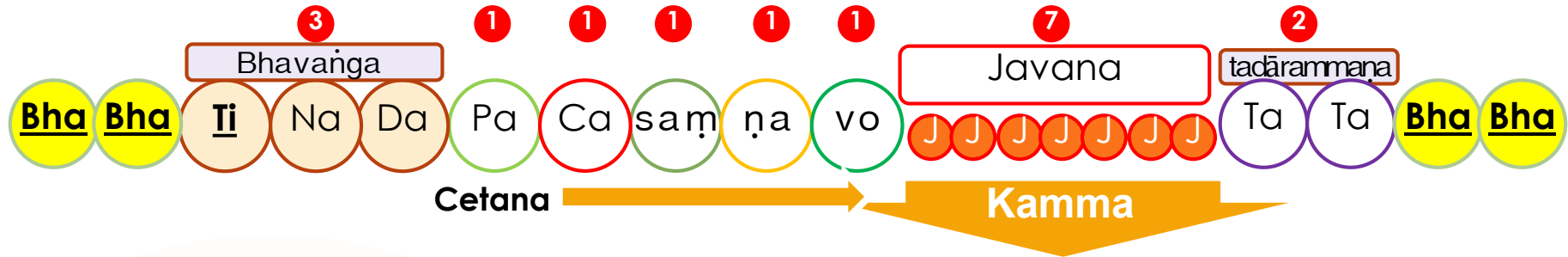
(Añ, ni.6.63)

“Kiṃ panetaṃ kammaṃ nāmāti?  
Cetanā ceva, ekacce ca  
cetanāsampayuttakā dhammā”.

(Aṭṭhasālinī. ṭha. 130)

# Cittaniyāma (Mental process) to arise kamma

## 17 Cittakkhana



Endnote no 3	✓ Kusala kamma	✗ Akusala kamma <sup>4</sup>
<b>Nature<sup>3</sup></b>	1. The deed is <b>good</b> to do 2. <b>No remorse</b> arise after doing 3. <b>With delight &amp; happiness</b> , the result is enjoyed	1. The deed is <b>bad</b> to do 2. <b>Remorse</b> arise after doing 3. <b>With tears and sorrow</b> , the result is suffered
<b>Characteristic</b>	1. Being <b>Without</b> fault 2. Giving <b>happy</b> result	1. Being <b>with</b> fault 2. Giving <b>unhappy</b> result
<b>Function</b>	1. To <b>destroy akusala</b>	1. Cause the disadvantages 2. To <b>torment the mind</b>
<b>Manifestation</b>	1. Manifest as <b>purity</b> of mind 2. Giving <b>desirable</b> result	1. <b>Affliction</b> of mind 2. <b>Undesirable</b> result
<b>Proximate cause</b>	1. <b>Wise</b> attention	1. <b>Unwise</b> attention

**How to arise the kusala citta<sup>4</sup>**

1. By virtue of determination
2. By virtue of inclination
3. By virtue of training
4. By virtue of wise intention



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# 3 kinds of Natthika kamma

Wrong view

Re: uparipaṇṇāsa aṭṭhakathā.  
96<sup>1</sup>

1

**Natthikadiṭṭhi**

There is no result of kamma

Natthi dinnanti ādivādino

2

**Akiriyadiṭṭhi**

There is no kamma

Karoto na kariyati pāpanti evaṃ  
kiriyaapaṭikkhepavādino

3

**Ahetukadiṭṭhi**

There is no cause of kamma

Natthi hetu natthi paccayā  
sattānaṃ visuddhiyāti evamādino

Tasmā vipākapaṭibāhakattā **natthikavādā**, kammaapaṭibāhakattā **akiriyavādā**,  
tadubhayapaṭibāhakattā **ahetukavādā**ti yathālābhaṃ hetuphalatāsambandho veditabbo. Yo hi  
*vipākapaṭibāhanena natthikadiṭṭhiko ucchedavādī*, so atthato *kammaapaṭibāhanena akiriyadiṭṭhiko*,  
*ubhayapaṭibāhanena ahetukadiṭṭhiko* ca hoti.

(Sīlakkhandha abhinavatīkā 2. 47)

## Cause & condition

“Dveme, bhikkhave,  
paccayā micchādiṭṭhiyā  
uppādāya.

**Katame dve? Parato ca  
ghoso, ayoniso ca  
manasikāro.** Ime kho,  
bhikkhave, dve paccayā  
micchādiṭṭhiyā  
uppādāyā” ti.

(Añ, 2. 86).

micchā  
diṭṭhi

## Result

Tattha koci ekaṃ dassanaṃ okkamati,  
koci dve, koci tīṇipi,  
niyatamicchā diṭṭhikova hoti, patto  
saggamaggāvaraṇaṅceva  
mokkhamaggāvaraṇaṅca. Abhabbo  
tassa atabhāvassa anantaraṃ  
saggampi gantaṃ, pageva mokkhaṃ,  
vattakhānu nāmesa satto  
pathavīgopako, yebhuyyena  
evarūpassa bhavato vuṭṭhānaṃ natthi.  
(Uparipaṇṇāsa aṭṭhakathā. 96)

1

External

**Parato ghosa**  
(listen to the wrong view  
from others)

2

Internal

**Ayoniso manasikāra**  
(unwise intention)

Bad  
result

**Saggamaggāvaraṇa** -  
(to prevent the way to good  
destination)

Mokkhamaggāvaraṇa -  
(to prevent the way to  
liberation)

# Another references

## Keypoints

Yo hi evarūpaṃ laddhiṃ gahetvā rattiṭṭhānadivātṭhāne nisinno sajjhāyati vīmaṃsati, tassa “natthi hetu natthi paccayo karoto na karīyati pāpaṃ, natthi dinnaṃ, kāyassa bheda ucchijjatī”ti **tasmiṃ ārammaṇe micchāsati santiṭṭhati, cittaṃ ekaggaṃ hoti, javanāni javanti.** Paṭhamajavane satekiccho hoti, tathā dutiyādīsu. **Sattame buddhānampi atekiccho** anivattī ariṭṭhakaṇḍakasadisō hoti. (Uparipaṇṇāsa aṭṭhakathā. 96)

The objects when the wrong view grasp with one-pointedness in javana, even Lord Buddha cannot help.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena **anuppannā vā akusalā dhammā uppajjanti uppannā vā akusalā dhammā bhīyyobhāvāya vepullāya samvattanti** yathayidaṃ, bhikkhave, micchādiṭṭhi. Micchādiṭṭhikassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca akusalā dhammā bhīyyobhāvāya vepullāya samvattanti”ti.

Akusala that not appear will be appear, and when it already appear will be grows.

(Añ.1.32)

“Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena [yenevaṃ (sī. syā. kaṃ. pī.)] sattā kāyassa bheda paramaṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti yathayidaṃ, bhikkhave, micchādiṭṭhi.

**Micchādiṭṭhiyā, bhikkhave, samannāgatā sattā kāyassa bheda paramaṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti**”ti.

Who is take the wrongview, after death will appear in the woeful-states until the lowest hell

(Añ.1.33)

# Relationship between Akusala, kamma & vipāka

Kamma	Ducarita	Root	Citta	Result		
Kaya kamma 3	Killing	lobha, dosa, moha	12 akusala citta	Patisandhi	Kamma	Vipāka
	Stealing				11 akusala (except uddhacca)	Akusalavipāka upekkhāsahaga santīraṇa citta in the 4 apāya
	Sexual misconduct					
Vacī kamma 4	Telling lies					
	Slandering					
	Abusive words					
	Senseless talk					
Mano kamma 3	Covetousness			Pavatti	12 akusala	7 akusala vipāka citta In kāma and rūpa plane
	Hatred					
	Wrong view					

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# Atthika kamma

“Atthi **dinna**”ntiādinā nayena vuttā kammassakatā sammādiṭṭhi nāma.

(Uparipaṇṇāsa aṭṭhakathā. 95)

“Kammassakā māṇava sattā kammadāyādā, kammayonī, kammabandhū, kammaṭṭissaraṇā. Kammaṃ satte vibhajati yadidaṃ hīnappaṇītatāyā”ti.

- dhammasaṅgaṇī aṭṭhakathā.108)

“**Yādisaṃ vapate bījaṃ, tādisaṃ harate phalaṃ;**

Kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakaṃ; Pavuttaṃ tāta te bījaṃ, phalaṃ paccaṇubhossasī”ti.

(**sagathavagga .229**)

Like the seed you sow is the fruit you reap.

**Kammasakatā  
sammādiṭṭhi**

- A. The view that the kamma is our property
- B. Doing good things brings good to you
- C. Evil doing brings you harm

To be  
responsible  
and  
Accountable  
person



## Cause & condition

“Dveme bhikkhave paccayā sammādiṭṭhiyā uppādāya.

**Katame dve? Parato ca ghoso, yonoso ca manasikāro.** Ime kho, bhikkhave, dve paccayā sammādiṭṭhiyā uppādāyā”ti.

(Añ, 2. 87).

*Sammā  
diṭṭhi*

## Result

Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena sattā kāyassa bhedā paraṃ marañā **sugatiṃ saggam** lokaṃ upapajjanti yathayidaṃ, bhikkhave, sammādiṭṭhi. Sammādiṭṭhiyā, bhikkhave, samannāgatā sattā kāyassa bhedā paraṃ marañā sugatiṃ saggam lokaṃ upapajjanti”ti.

(Añ.1.33)

1

External

**Parato ghosa**  
(listen to the Right view  
from others)

2

Internal

**Yoniso manasikāra**  
(Wise intention)

Good  
result

**Saggamaggāvivaraṇa** -  
(to open the way to good  
destination)

**Mokkhamaggāvivaraṇa** -  
(to open the way to liberation)



# Another reference

Nāhaṃ, bhikkhave, aññaṃ ekadhammampi  
samanupassāmi yena anuppannā vā kusalā dhammā  
uppajjanti uppannā vā kusalā dhammā  
bhiyyobhāvāya vepullāya saṃvattanti yathayidaṃ,  
bhikkhave, sammādiṭṭhi. Sammādiṭṭhikassa, bhikkhave,  
anuppannā ceva kusalā dhammā uppajjanti uppannā ca  
kusalā dhammā bhiyyobhāvāya vepullāya saṃvattanti”ti.

(Añ.1.32)

Kusala that not appear  
will be appear, and  
when it already  
appear will be grows.

# Relationship between kusala, kamma & vipāka

Kamma	Sucarita	Root	Function	Punnakiriya	Citta	Result		
Kaya kamma 3	Abstinence from killing	Alobha, adosa, amoha	Dāna  Sīla  Bhāvanā	Offering	Mahā kusala citta 8	Patisandhi	Kamma	Vipāka
	Abstinence from stealing			Morality			8 mahā kusala citta	8 mahāvīpāka citta In the 7 kāmasugati
	Abstinence from sexual misconduct			Meditation practice				Ahetuka kusala vipāka upekkhāsahagata santīraṇa citta in the human and catumahārāja plane
Telling the truth	Veneration			8 mahā kusala citta				8 mahā kusala vipaka citta in the kāma plane,  8 ahetuka kusala vipāka citta in the kāma and rūpa plane
Abstinence from slandering	Service							
Speaking kindly	Sharing merit							
Vacī kamma 4	Talking wisely			Rejoicing of others sharing merit		Pavatti	8 mahā kusala citta	8 mahā kusala vipaka citta in the kāma plane,  8 ahetuka kusala vipāka citta in the kāma and rūpa plane
	Mano kamma 3			Non-covetousness				
Non-hatred				Discussing the dhamma				
Right view				Correcting one's view				

## Different kusala and vipāka

	Kamma	Patisandhi	Pavatti
Tihetuka ukkaṭṭha	Mahā kusala ñāṇa sam 4	Tihetuka patisandhi 4	Tihetuka, dvihetuka, ahetuka 16
Tihetuka omaka Dvihetuka ukkaṭṭha	Mahā kusala ñāṇa vip 4	Dvihetuka paṭisandhi 4	Dvihetuka, ahetuka 12
Dvihetuka omaka	Mahā kusala ñāṇa vip 4	Ahetuka paṭisandhi 1	Ahetuka 8

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# Multifaceted in kamma

Cetanā

Nānakkhaṇika kamma

abhijjhā, byāpāda, micchādiṭṭhi,  
anabhijjhā, abyāpāda, sammādiṭṭhi

Mentally kamma

Saṅkhāra

Saṅkhārapaccayā viññāṇaṃ

Bhava

Bhavapaccayā jāti

**Study more to avoid confusion or follow a  
learned teacher with the tipitaka's reference**

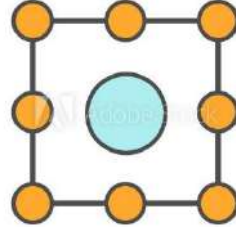
# Knowing your self by knowing your view



DOs



DON'Ts



1 To know the do and don'ts according to the Buddha's teaching

2 To isolate the evil deeds with the good deeds

3 To dispel defilements / kilesā (not to give the result)

Yo kho pana mayā pāṇo atipātito yāvatako vā tāvatako vā, taṃ na suṭṭhu, taṃ na sādhu. Ahañceva [ahañce (?)] kho pana tappaccayā vippaṭisārī assaṃ. **Na metam pāpam kammaṃ** [pāpakammaṃ (syā. kaṃ. pī. ka.)] **akataṃ bhavissatī'ti.** So iti patisaṅkhāya tañceva pāṇātipātaṃ pajahati. Āyatiñca pāṇātipātā pativirato hoti. Evametassa pāpassa kamma pahānam hoti. Evametassa pāpassa kamma samatikkamo hoti.

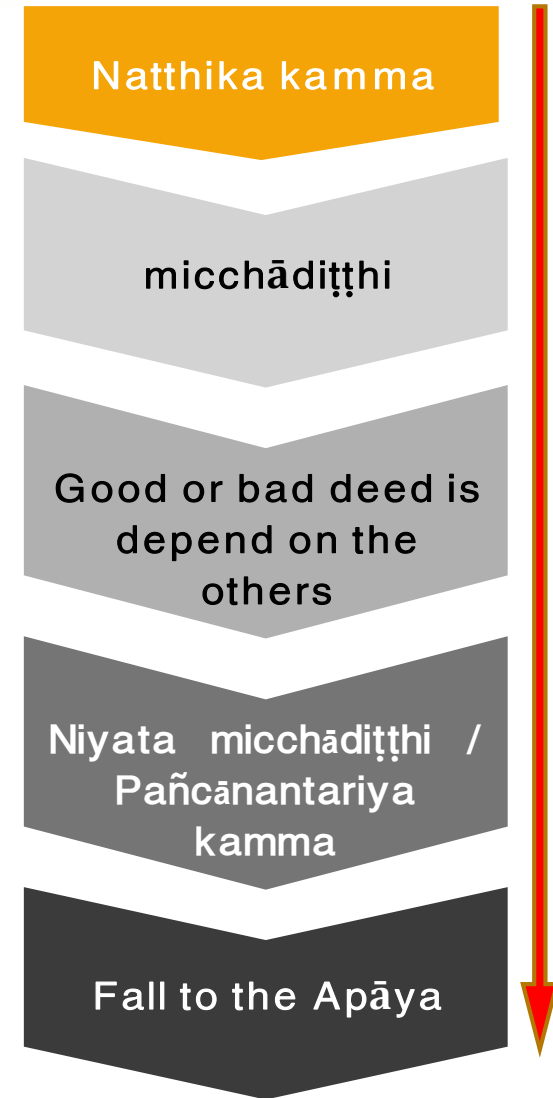
(Saḷāyatana vagga .505)

# Good or bad? Check yourself!



## To open the door of Nibbāna

1. Right view is the 1<sup>st</sup> step
2. Believing kamma means you become a responsible person in your action (Bodily, verbally and mentally)
3. Natthika-kamma will drag you to the lowest abode
4. Atthika-kamma will lead you to the liberation
5. Isolated your akusala by developing kusala
6. Non-ariya person should referring to the tipīṭaka to cross-check their view
7. Believing is practicing!
8. May we attain the Nibbāna!



# Adhiṭṭhāna

## Determination



May all beings...

Be free from the wrong view

Associate with the virtuous person

Listen to the Dhamma

Be happy and peaceful by enjoying the taste of Dhamma

Attain the Magga, Phala and Nibbāna



# Endnotes

1. **Ahetuvādāti** natthi hetu natthi paccayo sattānaṃ visuddhiyāti evamādivādino. **Akiriyaṃvādāti** karoto na kariyati pāpanti evaṃ kiriyaṃpaṭikkhepavādino. **Natthikavādāti** natthi dinnantiādivādino. Te imesu tisupi dassanesu okkantaniyāmā ahesuṃ. Kathaṃ panetesu niyāmo hotīti. (uparipaṇṇāsa aṭṭhakathā. 96)
2. Kammaṃpaccayo (Condition of kamma)
  - A) Nānakkhaṇṇika kamma - Cetānā in the kusala and akusala (paccaya), 36 vipākaṃcitta, 38 cetasika, kaṭattārūpa (paccayuppanna).
  - B) Sahajāta kamma - Cetānā in the 89 citta (paccaya), 89 citta, 51 cetasika (except cetānā), cittajarūpa and paṭisandhi kammajarūpa (paccayuppanna).
3. Slide page 7 (the differences between akusala and kusala)
  - Akusala kamma  
Na tam kammaṃ kataṃ sādhu, yaṃ katvā anutappati, Yassa assumukho rodaṃ, vipākaṃ paisevati. (dhammapada .67)
  - Kusala kamma  
Taṅca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati, Yassa patīto sumano vipākaṃ patisevati. (dhammapada .67)  
Na kusalā akusalā. Mitta paṭipakkhā amittā viya, lobhādipaṭipakkhā alobhādayo viya ca, kusalaṃpaṭipakkhāti nattho (Nī. ṭha .81)
  - Sāvajjadukkāvīpāka lakkhaṇaṃ, anattājanana resaṃ, saṃkilesa paccupaṭṭhānaṃ, ayonisomanasikāra padaṭṭhānaṃ (dhammasaṅgaṇī anuṭīkā. 126)
  - Tadetaṃ lakkhaṇādivasena anavajjasukhavīpākalakkhaṇaṃ, akusalaṃviddhamasārasaṃ, vodānapaccupaṭṭhānaṃ, yonisosomanasikāra padaṭṭhānaṃ. (Dhammasaṅgī aṭṭhakathā. 105)
4. Nanu cetaṃ iṭṭhāraṃmaṇaṃ lobhassa vatthūṃ? Kataṃ etaṃ cittaṃ kusalaṃ nāma jātanti? Niyamita vasena, pariṇāmita vasena, samudācāra vasena, ābhujita vasena. (dhammasaṅgī aṭṭhakathā. 117)